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UNITY

AN ORGAN OF REASONABLE RELIGION

The Unitarian

MONTHLY

"One God one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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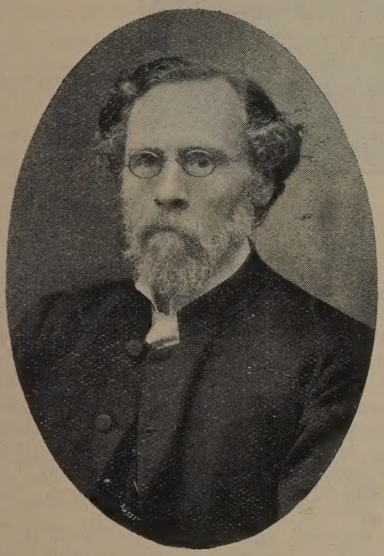

Rev. E. Rattenbury Hodges,

TAVISTOCK.

Born in London; eldest son of the late Rev. Dr. Hodges, who was formerly a Church of England Missionary to Jews in the East, but widely known as an Oriental Scholar (see "Dictionary of National Biography"). Mr. Hodges spent part of his boyhood in Palestine and Algeria; subsequently studied in Bristol, and qualified for Analytical Chemist, but eventually decided to enter the ministry; studied at Hackney College, was for a brief period assistant pastor of a Congregational Church at Woolwich. Soon after, that eminent Broad Churchman, the late Rev. H. R. Haweis, M.A., of London, invited him to accept a curacy under him, but after serious consideration this was declined, and a few months later Mr. Hodges joined the Unitarians in 1880; was Unitarian Minister, Newport, I.O.W., 1880-83; Christ Church, Peas Hill, Nottingham, 1884-90; Dighton, U.S.A., 1891-93; Presque Isle, Maine, U.S.A., 1894-5; Newark, England, 1895-1903; Guildford, 1903-4; Tavistock, his present sphere, from 1908. He has been a frequent contributor of scientific articles to "Chamber's Journal" and "Knowledge," and of original matter to the "Chemical News"; during the past 17 years has contributed prose and verse to "The Christian Life," to various magazines in America, and to the daily press. In 1894-5 he acted as Professor of Chemistry in an American College; when in Nottingham he published a set of sermons under the title of "The Path-Hewer," and others have followed since; he has now a volume of verse prepared for publication. Mr. Hodges has been for many years an honorary member of the Nottingham Naturalists' Society; on leaving the Midlands for Guildford, he received from four churches of the district, a testimonial of eighty guineas; he has always readily taken his share in public work, and is at present a member of the Tavistock Board of Guardians. He is an occasional contributor to our own columns.

Literature.

"Old Favourites from the Elder Poets," selected by Matilda Sharpe. 2nd Edition, Revised. Methuen and Co., 3s. 6d.

This is a fine selection of the gems of English poetry with an appendix of choice specimens also from the principal poets of the United States of America. It is a good collection of familiar quotations with the additional advantage of the fact that in many instances the whole poem is given. It is also a chronological guide to the poetical literature of the English people for the dates of birth and death are appended to the name of each author given. To all real lovers of literature and especially of poetry this book should be a boon. The Preface states that "The plan of this little volume is to give poetry of all kinds—grave and gay, grand and playful, songs and psalms—trying to give the choicest of each." And Miss Sharpe has certainly made her selections of "Favourites" with good judgment and therefore with an eminently satisfactory result. It is a book of nearly 400 pages with full table of contents, and a full Index of First Lines, and is certainly a good book to have in any home library, very suitable too for a gift-book or for a prize to senior scholars. We can heartily recommend it to our readers.

The Abbey Chapel

Tavistock, S. Devon

One of the oldest abbeys in England was that of Sts. Mary and Rumond, at Tavistock, founded in 961 by Orgar, Earl of Devon. It was destroyed thirty six years afterwards by the Danes, and eventually restored, but in 1285 it was rebuilt. At the dissolution of the monasteries by Henry VIII, the Abbey was left in ruins, and the estate given to the Duke of Bedford. Nothing is left of the Abbey. Two monastic buildings remain, one is now a public library, the other of these two pre-Reformation structures, i.e., the Refectory of the Monks, is now the Unitarian Chapel, a plain, but very massive building, with short square tower. During the Civil War, the Rev. Thomas Larkham, M.A. (of Jesus College, Cambridge) came to Tavistock with Sir Hardress Waller's Parliamentarian regiment, of which he was chaplain. Here his preaching was so valued that, by public request, he was presented to the Vicarage in 1647 by Wm. Russell, Earl of Bedford. At the Restoration, the Puritan vicar's enemies were active. Had Larkham remained vicar of Tavistock a little longer, he would have been ejected. Foreseeing this, the Duchess of Bedford induced the Earl to give Larkham the Refectory as a meeting house. Here, from 1660 he ministered till 1669, the year of his death.

One of his chief works is on "The Attributes." His Diary is full of Puritan quaintness. There is a lengthy account of him in the "Dictionary of National Biography."

His successors at the Abbey were:—Wm. Pearse, 1669-88 (one of the ejected clergy); Henry Flamanck, 1688-92, and pro. tem. as his assistant, Jacob Sandercock, 1688-1729; Peter Jillard, 1730-41; Samuel Merivale, 1744-60 (vide Dictionary National Biography); Bernard Dowdell, 1762-72; Theophilus Edwards, 1772-94; William Evans, 1794-1841 (he also kept an Academy for boys); Thomas May, 1841-42; Henry Solly, 1842-44; John Knowles Montgomery, 1844-47 (died at Chester, 1908); John Commins, 1847-49; George Heap Stanley, 1849-51; James Taplin, 1851-8; David Griffith, 1858-66; Touzeau Parris, 1866-8; Wm. Sunderland Smith, 1869-70; Leonard Hünges, 1870-71: John Davies, 1871-73; Lindsey Thomas Badcock, 1874-94; John Barron, 1894-1907; Ernest Burton Betham, 1907-8; Edward Rattenbury Hodges, 1908.

Concerning Samuel Merivale it should be said that he left Tavistock to become the Principal of the Nonconformist Academy at Exeter; he was grandfather to the late Dean Merivale, the Historian of Rome.

For this, the only outline record of the Abbey Chapel, the writer is greatly indebted to the researches of Rev. Geo. Eyre Evans, of Aberystwyth, whom he heartily thanks on behalf of our denomination, as well as personally. —E. R. H.

The Provincial Assembly of Unitarian Ministers and Churches of Lancashire and Cheshire calls attention to the fact that August 24th is the 250th anniversary of the ejection of 2,000 clergy from the Church of England and of the founding of Nonconformity, and suggests that special Sunday services should be held where possible on August 25th, announcing at the same time that a united celebration will be held in Manchester probably on October 5th.

Rev. R. J. Hall, M.A., has been holding week-night open-air meetings in Auckland, New Zealand, in connection with his Unitarian Church.

The Rev. Dr. Crothers, U.S.A., is doing good missionary work in this country. He and Dr. Tudor Jones have visited the Welsh churches in Cardiganshire, where crowds have attended their ministrations in spite of torrents of rain.

Professor Jacks and Unitarianism.

The Rev. L. P. Jacks, M.A., D.D., Professor of Philosophy, Manchester College, Oxford, and Editor of "The Hibbert Journal" in an interview published in "The Christian Commonwealth" July 31st, is reported to have uttered the following concerning Unitarianism:

'He confessed that he was not interested in Unitarianism apart from the success of the Liberal movement in religion."

"I cannot see any signs that Unitarianism, as a mere denominational movement is gaining ground. . . and for my part I cannot see any reason for desiring that it should."

"The Christian Life" of August 3rd, says of this: "We have been astounded to read in an interview with Professor Jacks, of Manchester College, Oxford, which appears in the current issue of the "Christian Commonwealth" a statement therein attributed to him to the effect that he 'cannot see any reason for desiring' the growth of Unitarianism as a denomination! If this is the kind of thing that comes from the teachers of our young men for the ministry at Oxford, is it any wonder that Manchester College has to be satisfied with about half-a-dozen students for the Unitarian ministry? Talk of this kind is likely enough to reduce even that insignificant number. Still, it is well for us to know where we stand. Can we, possibly, infer that Dr. Jacks is anxious for the success of other denominations?"

We are glad that "The Christian Life" has not passed the matter by without remark. The Unitarian denomination is growing both here and in America. There is not the same ground for complaint that church membership is declining amongst us as amongst some other denominations. Even a superficial knowledge of what is going on in Britain, in the United States, in Canada, in Australia, New Zealand, and in South Africa, would convince any one who cares to be convinced,—that the Unitarian denomination is growing. But it is easy to understand that those who do not wish it to grow take no note of these things.

It is quite fitting that a reference should be made to Manchester College, Oxford, in this connection. Professor Jacks would not admit that it is a denominational college. It stands for "free teaching and free learning," a very good Unitarian principle. But if the question were asked: Is Manchester College, Oxford, not specially and definitely connected with any denomination? it would not be the truth to answer: With none. And if a further question were asked: With what religious denomination is Manchester College, Oxford, specially connected? the truthful answer to that would be: The Unitarian denomination. This College takes its stand upon the principle of freedom from fixed dogma on the ground that there must be liberty to grow beyond fixed creeds to new and larger truth which the creeds do not contain. This is the Unitarian position; it is the position of the Unitarian Home Missionary College. How is it that Manchester College, Oxford, maintained as it is by Unitarian endowments, and supported by annual subscribers almost wholly Unitarians, employs its income to train students for orthodox denominations which are creed-bound? Certainly the students are free to adopt whatever conclusions their consciences may approve. But if the College exists for the purpose of promoting theological freedom as one of its aims and sends its students into theological bondage, such a fact surely stamps its efforts with failure, at least failure to convince such students of the value of freedom. It is significant that the current Annual Report of the College records that one of the students has become pastor of a Congregational Church, and that another has accepted a Church of England curacy. This may be all right to those who have no desire for the growth of the Unitarian denomination, but there must be many subscribers to the College who do desire to promote our denominational growth, to whom such results will be anything but satisfactory. They will decide for themselves whether they can support such indifference to our denominational prosperity or not.

These students who have entered the ministry of orthodox churches have been sent out by the College to supply the pulpits of Unitarian churches during the period of College training. No doubt such churches presumed they were being supplied by Unitarian students, whereas it was not so in such instances, at least.

The heads of the College, occasionally make strong appeals to our Unitarian congregations to send their young men to their college at Oxford for the profession of the ministry of religion, and they lament the fact that their appeals meet with but small response from Unitarians. Would it not be wonderful were it otherwise, all things considered?

These remarks are not conceived in antagonism to Manchester College, Oxford, but against the policy of those who dominate it. The College has a great opportunity which we think is misused. The confidence in the College, of Unitarians, in view of utterances such as those reported of Professor Jacks, and of the other facts already named, is not likely to be strengthened, but is almost certain to be seriously shaken. But it is in the interests of the College and of the denomination which has made its establishment at Oxford possible, that these facts should be noted and their significance indicated. It is well that we should know clearly where we are and what we are doing. Manchester College, Oxford, ought to be worthy of the whole-hearted support of earnest Unitarians and of Unitarian congregations. Nothing would please us more than to see it receive that support. Why is it not forthcoming? Perhaps the answer is clear.

Home Circle.

A Goodly Heritage.

TO us have distant ages
  Bequeathed their noblest thought;
For us have holy sages
  God's hidden wisdom sought;
The truth of ancient teachers
  Is precious to us still,
The words of ancient preachers
  With sacred passion thrill.

Not dear their lives accounting,
  The martyrs' blood hath flowed;
Their spirits heavenward mounting,
  The path to light have showed;
Sublime their holy daring,
  Its fruits to us belong—
Their faith and freedom sharing,
  Their triumph and their song.

Bright are their deeds in story!
  We hail, with homage due,
The imperishable glory
  Of the brave, the good, the true;
In love their names enshrining,
  We take the blessing given;
Our lives, with theirs entwining,
  We give to truth and heaven.

—Samuel Wolcott.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER IX.—LESLIE FAIRE'S RELIGION.

Captain Morgan had thought much about his talk with Leslie Faire. The more he meditated on it the more troubled he was. There was far more in it than he was able to see at the time. And yet he had ridiculed it as mere "nonsense." He was now feeling somewhat uncomfortable about his own attitude towards wrongdoers. His fellow magistrates on the "Bench" noted a decided change of tone in him concerning offenders. He had less of the blunt impatience and off-hand rough-and-ready way of expressing his judgment of them, and was far more inclined to consider each case charitably.

He was still in this somewhat perplexed state of mind when one morning on crossing the Park into the town he met Leslie Faire.

"Just the man I want to see; how are you, Mr. Faire?"

"Very well, indeed, thank you. I trust you are the same."

"Yes, thanks. But I've been a bit uncomfortable about what I said to you when I saw you last. I was too blunt and extreme and I fear that I was not very courteous in my way of treating your expression of view."

"Never you mind about that, Captain Morgan. I quite understand your state of mind, and could make full allowance for it."

"Ah, it is all very well of you, and good of you, to talk like that, but if you had treated me as I treated you, I'm afraid I should not have been able to pass it over in the kind way that you do. I've thought much about what you said, and I have come to the conclusion that you are right, and that I was wrong."

"Have you, indeed?" said Leslie. I am delighted if you really agree with my views, for the help and influence of each new convert to this way of thinking goes a great way towards changing the thoughts and feelings of people everywhere in the more humane direction."

"I've come to the conclusion, Mr. Faire, that there is a great deal of real practical religion in your way of putting things."

'I hope there is. To me it is religion."

"But you say nothing aout creed."

"Creeds! Oh, no. Creeds differ, but there is one Religion all the world over—being good and doing good."

"That is all very well, Mr. Faire, as far as it goes, but there is something at the back of all that which inspires and prompts men to be good and to do good. There must be something that inspires you—what is it? In other words: What is your Religion?"

"My Religion is expressed in one word—Love; love to man, and love to God, love to one's neighbour as oneself, doing to others as we would they should do to us, loving those who hate us, loving our enemies, and thus by our love to all men to show the reality of our love to God."

"But you put Love to Man first and Love to God second."

"It does not matter which is first and which is second, for these two are one. He who loveth not his brother whom he hath seen cannot love God whom he hath not seen. 'First be reconciled to thy brother and then come and offer thy gift' or devotion to God."

"But how do you stand on such points of doctrine as are named in the creeds? Pardon me if I seem to be prying into private and sacred matters; I've no right to demand replies to such questions. But it is no mere curiosity that prompts me, it is rather that I am myself seeking help. Our talk is absolutely confidential. I seem to presume too much, pray excuse me."

"Captain Morgan, if it will be of any service to you I will be perfectly frank in these matters. I never push my private theology upon other people, but since you wish to know it I will freely tell you. My belief is: That there is One only God, and that He is our Heavenly Father; that He is infinitely loving, and willeth that every human soul shall be saved. I believe that Jesus of Nazareth was not God, but that he was a great and a good man, the greatest religious genius the world has ever seen, and therefore the chief of all religious teachers and the noblest of all ex-

mples; I believe that every man, every human being, is a child of God, made out of God's divine nature, and therefore that there is a divinity in human nature, that the human soul is divine, naturally good and inclined to good; I believe that every human soul that comes into the world is made to become perfect in all its powers including the free exercise of reason, and to be as perfect in its whole character according to its ability as God is perfect, to develop into the Perfect Life; I believe that God acts in orderly ways, by cause and consequence, according to natural law, never arbitrarily or spasmodically, that He never interferes with His own orderly ways, and therefore that every man must reap the consequences of his own deeds, whether they be right or wrong, blessedness from Right, pain and misery from Wrong, and that there is no escape from the consequences; hence, I believe that each man is making his own heaven or his own hell here and now, that by doing right he makes his own heaven on earth and creates heaven for others, by doing wrong he makes his own hell here and now and brings hell upon those who are about him; I believe, therefore, that all men are members one of another, that no man can live to himself alone, that everything he does helps or hinders others creating for them a healthy or unhealthy environment, and that we are all so much in each other's keeping that we are responsible for each other's condition and for each other's welfare; hence I believe that God works through each individual upon other individuals, and through collective humanity on each of its members, educating the individual by discipline and experience and educating mankind collectively by its experience, and making collective humanity in the shape of the community or society the organ or instrument for the protection and security of each individual; I believe therefore in the salvation of each and all here on earth, and in the casting away of none, and that this life is only part of the great school of eternity, that life continues in some other world after this in which our education still proceeds and our progress moves forward towards the perfect fulfilment of all the grandest possibilities, that every soul is immortal and imperishable and equally precious and that all without exception will enter the life to come and continue their progress to the fullest realisation of what is in them, and thus reach the right and perfect condition and be united together in heavenly brotherhood and in the Fatherhood of God. That is a long statement, Captain, but it explains my position."

"It is a splendid statement. I thank you very much for it. Is it not what is called Unitarianism?"

"It is. But Unitarianism is so much misunderstood that those who know nothing about it imagine it is infidelity and even Atheism."

"It is the very opposite of Atheism and infidelity, Mr. Faire. Your Confession of Faith is the grandest statement of religious belief I have ever heard. I know now what inspires all your noble philanthropy."

"It is the simple gospel that Jesus preached," said Leslie.

Memorial Anniversaries.—By A. D. TYSSEN, D.C.L.

September 1st is the anniversary of the opening of Manchester College, at York in 1803. It is marked in Church Calendars with the name of S. Egidius or S. Giles; and as we are familiar with churches bearing that name, we ought to know something of its first possessor. The original S. Giles is said to have founded a monastery in France in the 7th century, and to have refused to be cured of lameness through wishing to mortify his body as much as possible. He was thus looked on as the patron saint of cripples, and his name became attached to churches near the gates of cities where cripples congregated. It is strange that his day should now mark the opening of the shooting season, a sport somewhat unsuitable for cripples. As the day falls on a Tuesday this year, the shooting season will doubtless be opened on the 2nd in England. Our French neighbours have different customs, and always open the season on the Sunday nearest to the 1st of September, and make Sunday the principal sporting day throughout the autumn and winter.

September 2nd saw the birth in 1474 of Ludovico Ariosto, an Italian poet, the author of "Orlando Furioso." It also witnessed the death of Amy Robsart in 1560, the wife of the Earl of Leicester, a favourite of Queen Elizabeth. That unfortunate lady's fate has been presented in an altered form by Sir Walter Scott in "Kenilworth."

Also on September 8th, 1650, died Elizabeth, daughter of Charles I, aged 15 years, after a short life full of sadness.

September 15th saw the death, in 1615, of another lady who was involved in troubles by being of royal lineage, namely Arabella Stuart. We also read that the first balloon ascent in this country took place on this day in 1704, and caused alarm lest it should facilitate an invasion of the country by the French.

The Liverpool and Manchester Railway was opened on September 15th, 1830; and President Taft was born on the same day in 1857.

On September 22nd, 1586, some fighting took place near Zutphen between the English and Spanish, in which Sir Philip Sydney received a wound, which entailed his death on the 17th of October following. As he lay parched and thirsting, some water was brought to him, but he passed it on to another man, saying, "thy necessity is yet greater than mine," thus ending a chivalrous life with an act of unselfishness. A fine account of him may be found in the "Dictionary of National Biography."

John Biddle, who is called Father of English Unitarianism, died on September 22nd, 1662. An account of him can be found in "Memorable Unitarians," and in Wallace's Anti-Trinitarian Biography III, 173-206.

September 29th, is Michaelmas Day. We read that the new river was opened on it in 1613, and that it witnessed the births of Lord Clive in 1725, Lord Nelson in 1758, and Mrs. Gaskell in 1810. The last named is duly noticed on p. 248 of "Memorable Unitarians."

What a Unitarian Church Means.

"A Unitarian Church to you," wrote an American lady once to Dr. Hale at Boston, "means merely one more added to your denomination. To the people in this town it means better books, better music, better sewerage, better health, better life, less drunkenness, more purity, and better government." Those are the things, we submit, that a church ought to mean, whatever its form of belief. That churches more and more mean those things in their communities we accept as a triumph of principles to which we have ever sought to be loyal. "By their fruits ye shall know them." By our fruits we ask the world to judge of us and of our faith.

A HOME SONG.

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true; and something more:
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides,
And friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

—Henry Van Dyke.

FREEDOM ENOUGH: MORE FAITHFULNESS WANTED.

A veteran in our ranks, and one of much and varied experience, the late Rev. J. Page Hopps, said he heard every day tidings which made it clear to him that nearly the whole of the religious world was becoming Unitarian; and this was not a random statement, but based upon experience. Unitarians naturally wondered at the smallness of the congregations, and the coldness of their pews. He suggested that the cause, like charity, might begin at home. He thought that among Unitarians, with all that was so sweet, gracious, beautiful, and affectionate in connection with them, there was, at the back of all, a want of what he called flexibility, and nice, constant consideration for their fellow members and their ministers. A great deal was said about freedom. He would like to find a congregation that considered it was bound to its minister, and that every member was bound to every other. People used to talk of a social contract in life. There is a social contract in a congregation with the minister, and with one's fellow members. It is the neglect of that that is responsible for much of our coldness. Bring the young people to the church, and teach them to love it, and to feel the sanctity of it, and how beautiful it is for a young brain and heart to feel some relationship with the angels and with God.

THE MINISTER AT YOUR HOMES.

Cases of serious illness or other trouble, in which he can be of any service, the minister will attend to at once whenever required. As, however, it is impossible for him to know without being told, he will take it as a great kindness if relatives or friends will send word in some way (by telephone, card or messenger) when cases of sickness require his help. Sunday morning or evening, after service, in front of the pulpit, is a good time and place to tell the minister of any cases needing attention. Unless something like this is done he may be days and even weeks in ignorance.

Occasional visitors or new comers to the services who may wish to speak to the minister are cordially invited to do so at close of service.

A MOTHER'S CREED.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of Nature, of art, of books, and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of everyday life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

—Mrs. Ozora S. Davies.

Angelic Possibilities.

Each moment comes to us as neutral. To each of us is given a magic wand with which to touch it and transfigure it. Our touch will make it either an angel or a devil. Towards each one of us now are coming, in strong, level flight, countless thousands of these angelic possibilities. One touch from us, and they may become for all time beautiful spirits. But he who rushed through life in order to get to heaven, when he arrived there found it empty, swept, and garnished; and, when he asked, "Where are the angels?" the answer came: "You have been passing them unnoticed with the swiftness of lightning, sixty every minute for the last fifty years. The only angels in heaven are those you bring with you." Being tired and disappointed, he asked for his throne upon which to sit down, but he was informed that there are no seats in heaven because there is no weariness there. What we call struggle here, there is peace. What we call love here, there is rest. Heaven is a road, not a hall.

—Rev. Bromide Smith, D.D.

CORRECTIONS: In Dr. Tyssen's "Memorial Anniversaries," p. 133, "Tuesday," line 15, should be "Sunday"; September 2nd, in second paragraph, should be 8th; for "Birgraphy" in "John Biddle" paragraph, read "Biography." The first sheet, 8 pages, was printed before these corrections reached the printer.

The Ethical Movement.

"The Ethical Movement, its Principles and Aims," by Horace J. Bridges, Stanton Coit, G. E. O'Dell, and Harry Snell, and edited by Horace J. Bridges. The Union of Ethical Societies, 19, Buckingham Street, Strand, London, W.C., 6d.

ETHICAL RELIGION.—The Union of Ethical Societies has issued this book of about 150 pages, divided into ten chapters, explaining the meaning of their movement. Apparently, for propaganda purposes, it is being sent out to ministers and others. It is well that this should be done if only to spread a knowledge of what these societies stand for, and to clear away possible misunderstandings. It is claimed that this is the only really distinctively ethical religion.

But is not Unitarianism an Ethical Religion? It is based absolutely on human nature. It is rational, free, and in harmony with scientific method. Naturally then, it might be expected that there is a close affinity of ideas and principles between Unitarianism and this "Ethical Movement." And so there is. But there is no mention of Unitarianism in this book from its beginning to its end. What are denominated "kindred movements" are noticed, including "Modernism," "New Theology" and "Positivism," but Unitarianism might be non-existent, for it is ignored. This may be that the authors find so little in Unitarianism to quarrel with and so much that is in harmony with their own ideas that there is no sufficient reason for their purpose why it should be mentioned. For the kindred movements which are noticed are described in order to indicate what is wrong with them. There is a chapter on "The Final Authority in Religion," in which writers such as Tyrrell the modernist and Huxley the scientist are cited, also Chillingworth, Nietzsche, A. Balfour, and Professor Sidgwick; but Martineau is not named though his words so well known as the title of one of his great books, "the seat of authority," are made use of.

This is no complaint, but simply the indication of a significant fact. In its doctrine of "Salvation by Character" Unitarianism stands forth amongst the churches as a distinctly Ethical faith. To the Unitarian there can be no religion apart from morality, for to him morality and religion are one, both having the same meaning: righteous relationship.

It is plain from this book that the Ethical Societies are not the same as the old Secular Societies. They are less negative and therefore more positive and constructive. They are not so materialistic, but more spiritual. They claim to have a spiritual faith and profess belief in a "soul." But they are concerned entirely with this life and this world, with here and now. It is one of the "Principles" of this Ethical Movement that "The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death." It is a secularist movement of a higher type than that formerly identified with Charles Bradlaugh, and more recently with Mr. Foote. Its tone is lofty, and its ideals are of the noble sort. It has no antagonism to the church as an institution, and indeed believes in the possibility of making the churches more effective as centres of moral inspiration for practical good; in these pages its faith is declared to be "Ethical Religion."

There is much in this book that would be good for Unitarians to read. The criticism of orthodox Christianity is just what is familiar amongst ourselves, and much that is here directed against the churches as they now are needs to be said over and over again. The social applications of religion are eloquently explained, and there is an utter absence of bitterness or bigotry against people whose opinions are rejected. Like the Unitarian the Ethicist takes the duty of exercising free thought and unfettered inquiry as a matter of course, and both equally view things from the standpoint of evolution.

But the Unitarian finds the idea of God in man, and the hope of a future life too, and quite reasonably includes them as facts in human thought; but this does not prevent him putting strong emphasis upon the doctrine of "one world at a time," or as Jesus put it: "Be not anxious for the morrow, for the morrow will be anxious for itself."

Such statements as: "All the religions of the past have—offered spurious substitutes—a supernatural revelation" for moral science (p. 100); "ethical idealism—has hitherto been erected and preserved only upon the doctrine of an infinite personal Creator and of some sort of an existence of the human soul beyond the realm of time, space and causality" (p. 103)—are certainly very questionable, for Unitarianism (also Positivism) does not offer a supernatural revelation as a substitute for the moral ideal, nor in the view of the Unitarian can it be possible for the human soul to exist outside the realm of causality in a universe in which all is regulated under laws of cause and effect, and in which all is "natural." It is scarcely consistent either to postulate the evolution of morality and yet deny the relativity of ethics as this book appears to do (pp. 57-58) in criticism of Mr. Spencer's doctrine.

But there is so much in it that appeals to what is best in man that religionists like ourselves who believe that righteousness is everything—right relationship to All that is—can heartily wish well to our fellow-workers in this Ethical Religion.

Seven open-air meetings have been held in Accrington in connection with the Unitarian Church to explain Unitarianism, which have been largely attended, and another series may be held in September.

Rev. Joseph Wood, on retirement from the Old Meeting Church, Birmingham, was presented with the sum of £1,100 at a special meeting of his congregation, July 24th.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, aged 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

SEPTEMBER 1st: THE DEATH OF JOHN THE BAPTIST. Mark 6, 14-29. Memory Text: Rev. 2, 10.

THE LESSON STORY: King Herod heard of Jesus, for his name was spread abroad; and he said that John the Baptist was risen from the dead. Others said: It is Elias or one of the prophets. But Herod said: It is John whom I beheaded: he is risen from the dead. For Herod had laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said to Herod: It is not lawful for thee to have thy brother's wife. So Herodias set herself against him, and would have killed him, but could not, for Herod feared John, knowing him to be a righteous and holy man, and kept him safe. He had heard him and was much perplexed, but heard him gladly.

On his birthday Herod made a great supper, and the daughter of Herodias danced before him and pleased him so that he said: ask of me what thou wilt, and I will give it thee. And she went to her mother and said: What shall I ask? and she said: The head of John the Baptist. And she came in haste to the king, and asked, saying: I will that thou give me, in a charger, the head of John the Baptist. And the king was sorry, yet for his oath's sake, and for those who sat with him, he sent an executioner, who beheaded John in prison, and brought his head in a charger, and gave it to the damsel, who gave it to her mother. And his disciples heard of it, and took his corpse and laid it in a tomb.

NOTES: Read the whole Scripture passage, also Matt. 14, 1-12 and the memory text. "Not lawful" (verse 18),—Herod had divorced his lawful wife, daughter of King Aretas, whose kingdom was east of the Dead Sea. While on a visit to his brother Philip in Rome, Herod became acquainted with Herodias, Philip's wife. Herodias was ambitious, and thought it might be better for her to be the wife of Herod, who was rich, than to be the wife of Philip. So she left Philip and went to live with Herod. Herodias (19,24) was a Jezebel and a Lady Macbeth in one. "Herod feared John" (20) and "was much perplexed," because of his own consciense; he "was exceeding sorry" (26) because he really respected John.

LESSON TOPICS.

1. Nemesis, and the haunting crime.
2. Jezebel, Herodias, Lady Macbeth.
3. Conscience making the evildoer a coward.
4. Why Herod feared John.
5. John, the courageous patriot.
6. The sacredness of marriage.
7. Herod Antipas, a character study.
8. A contrast: John and Herod.
9. Fear of others' opinion (26).
10. Mother and daughter.
11. Faithful unto death (text).
12. Object Lessons: Name; prison; birthday; supper; captain; meat; oaths; guard; soldier; corpse; tomb.

Hymn: "There is a voice."

SEPTEMBER 8th: THE MISSION OF THE TWELVE. Matt. 9, 35, to 10, 15. Memory Text, Matt. 10, 40.

THE LESSON STORY: Jesus went about cities and villages, teaching in synagogues, and preaching the gospel of the Kingdom, and healing disease and sickness. He was moved with compassion on the multitudes, because they were distressed and scattered as sheep without a shepherd. He told his disciples: The harvest is plenteous but the labourers are few. Pray the Lord of the harvest to send labourers unto his harvest. And he called his twelve disciples and gave them their charge concerning unclean spirits and their work of healing. He sent them forth and advised them what to do.

NOTES; Study the full Scripture passage, also Mark 6, 7-12; Luke 9, 1-6; and Memory text. "Healing all disease and all sickness" (9, 35; 10, 1) may be every kind of moral and spiritual disease and sickness

arising from selfishness and sin. "No Shepherd" (9, 36)—no guide. "Harvest" (9, 38) multitudes ready for the good news but few to give it to them; "gave them authority"—power (10, 1); "Apostles" (10, 2)—missionaries, persons sent on an errand; "salute it" (10, 12) saying: Peace be to this house!"

LESSON TOPICS.

1. The Gospel of the Kingdom (9, 35; 10, 7.)
2. Sin a disorder, causing soul-sickness.
3. Love the healing-power.
4. The necessity for guides, leaders.
5. Disciples (learners) first, Apostles afterwards.
6. How a teacher gives power and authority.
7. A study of names and characters.
8. Begin first with your own folk.
9. Receiving and giving.
10. The labourer and his food.
11. Ambassadors (text).
12. Object lessons: City; village; synagogue; sheep; shepherd; harvest; names; purses; wallet; journey; staff; dust; judgment-day.

Hymn: "Rouse up to work that waits."

SEPTEMBER 15th: JUDGMENT AND MERCY. Matt. 11, 20-30. Memory Text: Matt. 11, 28.

THE LESSON STORY: Jesus upbraided cities where his great work was done because they did not repent. He warned them severely of the fate that awaited them—Chorazin, Bethsaida, Capernaum—saying it would be more tolerable for Tyre and Sidon, and even Sodom in the day of judgment than for them, and declaring that Capernaum would be brought down unto Hades. Then in prayer he thanked God that though the things of the Gospel were not understood by the worldly-wise and prudent they were revealed to others who were esteemed as lowly and simple as babes. He declared that he received everything from the Father, that only the Father knows who is a true son, and only such a son can truly know the Father. Then he invited the heavy-laden to come to him and find rest for their souls, to take his yoke upon them which is easy, and his burden which is light.

NOTES: Study the Scripture passage, also Luke 10, 12-22, and the memory text. "Hades" (23) the underworld, but here it is used metaphorically to signify abasement.

LESSON TOPICS.

1. The value of Repentance.
2. The warning voice.
3. The judgment of God.
4. Judgment Day,—when?
5. No escape from consequences.
6. Who are the wise and understanding?
7. Revealed unto babes.
8. Knowing the Father.
9. What is true Rest?
10. The Yoke of Jesus.
11. Come unto me! (text).
12. Meekness and Lowliness of Jesus.
13. Object lesson: Sackcloth; ashes; season; thanks; babes; sight; rest; yoke; burden; light.

Hymn: "How sweetly flowed the Gospel's sound."

SEPTEMBER 22nd: THE FEEDING OF THE FIVE THOUSAND. Mark 6, 30-44. Memory Text, John 6, 35.

THE LESSON STORY: The Apostles came to Jesus and told him what they had done and taught. And they went away in a boat to a desert place apart to get away from the people and to secure some leisure. But the people followed, and there was a great multitude, on which he had compassion for they were as sheep without a shepherd, and he began to teach them many things. When the day was far spent the disciples urged him to send the people away to get themselves food to eat. And he said, "Give them to eat." Then they said "Shall we go and buy two hundred pennyworth of bread and give them to eat?" And he said, "How many loaves have ye?" They answered, "Five loaves and two fishes." He commanded that all should sit on the grass and he took the five loaves and the two fishes and divided them among them all, and they all did eat and were filled. And they took up twelve basketfuls of broken pieces and also of the fishes, and they that did eat were five thousand men.

NOTES: Study the whole passage, also Matt. 14, 13-21; Luke 9, 12-17; John 6, 1-13; and Memory Text. "Two hundred pennyworth" (37), one penny worth about eightpence halfpenny, but in purchasing power equal to a day's wage of a labourer (see Matt. 20, 1-16). A miracle story that cannot be taken as literal fact; it no doubt grew out of some statement that Jesus fed the whole multitude with heavenly bread, the spiritual bread of life, which is the truth at the base of the story.

LESSON TOPICS.

1. The need for leisure (31).
2. Popularity and its dangers (33).
3. Compassion on the masses (34).
4. The people eager to be fed.
5. Teachers of the people.
6. "Give them to eat."
7. Care of the body for the soul.
8. Looking up to heaven (41).
9. Sharing the work.
10. Distribution of wealth.
11. Gather up the fragments.
12. The Bread of Life.
13. Object lessons: A desert; leisure; day; loaves; fishes; grass; ranks; baskets.

Hymn: "See how he loved."

SEPTEMBER 29th: REVIEW LESSON. Spirit and Life. Memory Text, John 6, 63.

THE LESSON STORY: Jesus met with malignant opposition and unbelief in his work; even his nearest relatives said that he was beside himself; but he persevered. He taught that there is a higher kin-

ship than that of flesh and blood—that of spiritual sympathy; and illustrated by the parables of seed in four kinds of soil, of seed growing secretly, of the wheat and the tares, the treasure in the field, the pearl of great price, the draw-net—the growth of Truth in human life, of the Kingdom, and its great worth. Life was often like a stormy sea in which faith was sorely tested and souls severely troubled; souls asleep needed to be aroused from their deadness to new life as in the case of the Ruler's daughter; and in this great work Jesus found more acceptance elsewhere than in his own city of Nazareth. The cruel death of John the Baptist warned Jesus of dangers to himself; he instructed his disciples how to be Apostles or Missionaries of the Gospel, and warned cities in their wickedness of the terrible fate that would come upon them; he invited the heavy-laden to find rest in his gospel; in a great tide of popularity he fed a multitude of five thousand people with the bread of life; and his spiritual power quickened people into a noble faith; his words were spirit and life to them.

NOTES: Review the lessons of the whole quarter in some way as sketched in "The Lesson Story"; explain how the spirit and personality of Jesus were a quickening power to his hearers (text) and how his words were to them indeed spirit and life. Ask questions concerning any of the lessons and let scholars tell the story of each or any of them. The geography of places visited by Jesus may be described with the aid of a map and the historical events of the time, including the Herods and John the Baptist.

LESSON TOPICS.

1. Is opposition to reform a good?
2. How can truth be effectually propagated?
3. The worth of religion.
4. Tests of Faith.
5. Raising people from the dead.
6. The risks of Reformers.
7. Martyrs and progress.
8. The missionary spirit.
9. Where public corruption leads.
10. The easy yoke.
11. The feeding of souls.
12. Object lessons: Brothers; sower; gems; shipwreck; pioneer; martyr; missionary; spirit.

Hymn: "Though lowly here our lot may be."

Anecdotes and Illustrations.

CONSCIENCE.

Herod Antipas was boldly rebuked for his wickedness by John the Baptist, and Herod's conscience told him that John was right. And conscience continued to trouble him, and so Herod feared John.

One Saturday night a boy was sweeping out his master's shop. As he brushed the floor he saw the glitter of something between the boards. It was half-a-sovereign. The boy was poor. What wealth this money seemed to him. It would buy so much, and nobody would know. But something within him said: "Stop! thou shalt not steal," and he took up the money and carried it to his master, while his conscience said "well-done!"

But Herod was so much weakened by bad habits that he had not the courage to follow conscience, and his life was wretched, and he went on to a terrible crime, and his name became a by-word for disgrace.

The boy was braver than the king, and was the happier for being true to the inward monitor.

FAITHFUL UNTO DEATH.

John the Baptist was bold and fearless for the right, and was faithful unto death. The heroes of history who would do their duty at all costs are the men who make progress possible. Without martyrs willing to suffer there would be no movement forward. Cranmer, Latimer, Ridley, and many self-denying apostles have given their lives rather than be false to the truth. When the excavations were made at Pompeii, a city destroyed and buried by an eruption at Vesuvius, the body of a soldier was found still standing erect at his post. He had remained at his duty even to the death. John Maynard, the helmsman of the burning ship, did the same; and so did the boy Casabianca.

NEGLECTED WARNINGS.

Jesus warned the cities against their wickedness; he knew that the laws of God are sure, and that wrong brings disaster.

Once there was a terrible inundation in northern Holland, due entirely to neglected warnings. The dykes (embankments) were inspected by a dyke engineer on certain days every year. A farmer reported the dangerous condition of one of them repeatedly, but either from carelessness or from resentfulness at seeming interference, the engineer laughed at all his fears, saying the dyke would stand many years yet. But not long after a violent storm carried away part of the dyke, and in a short time several villages and miles of cultivated land were under water and many lives were lost.

SHAKESPEARE ON OATHS.

It is a great sin to swear unto a sin;
But greater sin to keep a sinful oath.
Who can be bound by any solemn vow
to do a murderous deed? —Shakespeare

TRUE REST.

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.
'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life.
'Tis loving and serving the highest and best;
'Tis onward, unswerving, and that is true rest.
—Goethe.

Two artists each painted a picture to express his idea of rest. One chose for his scene a still, lone lake among the far-off mountains. The other threw on his canvass a thundering waterfall with a fragile birch-

tree bendng over the foam; at the fork of a branch, almost wet with the spray of the cataract, a robin sat on its nest. One picture was stagnation; the other was rest.

THE MISSIONARY MOTIVE.

"God must love the common people," said Abraham Lincoln, "or He would not have made so many of them." And the godly man, like Jesus, has compassion on the multitude. The great missionaries from Paul onwards have risked their lives to save men from the wretchedness of sin. When Xavier was departing for India he said to his weeping friends: "Do merchants at such expense and such peril, prodigal of life, sail to India from zeal for earthly merchandise, and shall I not go thither for the sake of God and souls?" Carey saw the multitudes of India, and Morrison the millions of China; Livingstone and Mackay of Uganda had compassion on the races of benighted Africa; and they were inspired by the motive to save them from an awful doom beyond the grave, and risked everything to do it. Is there any less need when that motive has passed away? To save men from ignorance, from horrible notions that cast a gloom over life, is just as grand and as holy a work by carrying to them the Gospel of infinite love.

FELLOW-WORKERS WITH GOD.

Apostles, missionaries, and all philanthropic workers may comfort themselves with the thought that they are fellow labourers with God. Jesus made his disciples feel that. Oliver Wendell Holmes was more than a humorist when he wrote on the back of a photograph he had obtained by use of his camera: "Taken by O. W. Holmes and Sun."

HAVE NO DISTRACTIONS.

Jesus advised his disciples not to burden themselves with impedimenta, so that they give their minds the more completely to their missionary work. Paul, when he preached, was determined to know nothing but Christ, and running the Christian race he said: "This one thing I do." He would not be drawn away by other things, but was resolved to give his whole mind to that. In the old Greek story, Atalanta the princess was so swift of foot that she could outrun all competitors; but at last a youth beat her by dropping golden apples on the track as he ran. She stooped to gather them up and lost the race.

EXPORTING RELIGION.

The Massachusetts legislature were discussing the propriety of granting an act of incorporation to a Missionary Society, and one of the members remarked that it seemed to be an arrangement for exporting religion when in fact they had none to spare. He was answered that religion was a commodity of which the more was exported the more there was left. So Jesus could give the bread of life to the multitude, and be none the poorer but richer. What we give in spiritual things we still have.

Notable Unitarians—(continued).

Frances Power Cobbe (1822-1904), writer and humanitarian reformer; Professor Goldwin Smith (1823-1910), brilliant historian and trenchant publicist; A. J. Mundella, M.P. (1825-1897), Liberal politician; Dr. Brooke Herford (1830-1903), Unitarian minister; Dr. Stopford A. Brooke (1832——), preacher, poet, and literary critic; Dr. James Drummond (1835——), some years Principal, Manchester College, Oxford, author of "Studies in Christian Doctrine," etc.; Joseph Chamberlain, M.P. (1837——), prominent politician; Dr. Estlin Carpenter (1845——), Principal, Manchester College, Oxford, and an authority on Comparative Religion; Mrs. Humphrey Ward (1852——), novelist.

Amongst Unitarian pioneers and propagandists are Rev. John Biddle, M.A. (1615-1662), "Father of English Unitarianism"; Rev. Thomas Belsham (1750-1829); Rev. Richard Wright (1764-1836); Rev. George Harris (1794-1859); Rev. John Page Hopps (1835-1911).

Heretics, or Christians—which ?

A young man, who for a good many years had heard Unitarians spoken of with the usual horror as heretics, determined, after much screwing up of his mental courage, to go to the chapel (Bank Street, Bolton), and see what it was like. Selecting a quiet Sunday morning, he made his way, after service had begun, into the gallery, and found a place from which he had a good view. Looking down, he saw, sitting below, the leaders in every good movement in the town or in business, whose character and standing gave weight and authority to all they took in hand; who were acknowledged leaders in every liberal effort or institution for the public good. Their word was worth most people's bond; he knew them to be kindly helpers to anyone in need, and generous in personal help and assistance, stately and dignified in looks, and with hearts ready to feel and hands active in the cause of pity. The man left the chapel with a conviction that it would be well for the town and well for others if they could be as good Christians as those he saw there. If these people were the sinners he had been told of, all he could say was that they were far more truly filled with the spirit of Christ than those who vaunted their superiority to such heretics.—(From a speech by the late Mr. J. J. Bradshaw at the Bi-centenary Meeting of Bank Street Chapel, Bolton, October 21st, 1896).

CORRECTION: A statement in our January issue that "A new Unitarian church has been established at Nongtalang, Khasi Hills, India," should have read "a new Unitarian church building has been opened"; the Nontalang church was established in 1899.

Sunday School Topics.

There is needless overlapping in providing helps for Sunday School work. For our Unitarian schools the Sunday School Association, London, publishes Lesson Notes in its Quarterly; the Manchester District Sunday School Association provides Monthly Lessons; the Midland Sunday School Union has also made some attempt in the same direction; "The Christian Life" prints Lessons every week, and our "Unitarian Monthly" issues its own plan of Lessons. This gives our Sunday Schools plenty of choice and variety of material certainly, but the advantages are no doubt considerably less in proportion to the disadvantages.

If there were not several schemes of lessons competing for adoption, but a concentration upon one uniform plan, there might be better results for the schools, and a considerable variety of Helps and Lesson Notes for the same scheme. Text-books published by our head Association would also be in greater demand and would not be produced at such risk of financial loss. And there would be a better chance of getting definite convictions into the minds of our young people.

There is some talk of the issue of a Sunday School monthly magazine. If this means a new magazine it means more competition and production at a serious financial loss. At present the "Unitarian Monthly" is the only Unitarian periodical that pays its own expenses—in other words—that is not published at a loss. It goes into a large number of churches and Sunday schools, and it must provide instruction for our young people and will continue to do so. It has been enlarged to sixteen pages for that purpose. Why should it not use the scheme of lessons issued or to be issued by the denominational authorities rather than a separate scheme of its own? Its Editor would prefer to do that if only there could be united action. If necessary the Sunday school portion of the "Unitarian Monthly" will be issued separately for Sunday schools in 1913, as an eight-page Sunday School Monthly.

If there could be a joint conference of representatives of the associations and agencies specially interested and some united action and plan agreed upon, needless competition could be avoided. Plans and arrangements for 1913 of course have to be made in advance, and if something could be decided in September there would be yet time. Otherwise it may be too late.

In the meantime the Editor will be pleased to receive ideas and suggestions from his readers who are Sunday school workers.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.

Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

"The Alcohol Problem in Russia," by the Revd. I. Serishev, of Sergolgin, Trans Bailkal, Siberia, (Translated from "Esperanto," a bi-monthly international journal).

The Alcohol Problem commenced to attract attention in Russia only two years ago, when a member of the Duma, Mr. Chelishev spoke upon the prevalence of alcoholism in the empire. Although in other countries the war against this terrible evil has been waging for a long time, hardly anyone in Russia has begun to realise the danger to the state caused by the consumption of alcohol, and only a few patriotic idealists fought unseen, unnoticed, hindered, and sometimes even suppressed. Mr. Cherishev awoke Russia by his speeches in the Duma, which were reported in all parts of the empire. They encouraged the then isolated Temperance workers, who gradually united and formed societies. At Christmas, 1909, there was held the first Russian Congress of anti-alcoholists. In the Duma and Imperial Council of State from time to time the alcohol problem has been discussed, especially with regard to temperance teaching in schools. Many teachers have commenced to give their children lessons upon the importance of sobriety, and to explain to them the evils of insobriety. Even the Synod* has declared that the bishops and priesthood ought to fervently battle against alcoholism. Thus the question of temperance reform may be considered as under way, and it is to be hoped that soon in Russia as in other countries the battle against alcohol may be organised more seriously and systematically. The Alexander Nevska Society of Sobriety (a St. Petersburg ecclesiastical organisation), one of the largest existing anti-alcoholic societies, has published a large quantity of literature, posters, leaflets, booklets, postcards, lantern slides, etc. In St. Petersburg, Moscow, Kazan, Tomsk, Tver, and other cities and villages, anti-alcoholic societies have been formed, some of which have tens of thousands of subscribing members. Although statistics show that according to the quantity of alcohol consumed, Russia occupies the eighth place in the list of alcohol drinking nations, it indisputably bears the palm of superiority with regard to degrading habits engendered by drunkenness, because in more civilised countries the consumption of alcohol is mostly at meals; in Russia people drink at all times, and the mass of the people is so ignorant that their drinking manners are degrading and noisy.

* The "Synod" is a permanent committee of twelve bishops, summoned by the Czar from their dioceses to St. Petersburg in order to assist in the management of the Orthodox (Greek) Church. Each bishop serves for two or three years, and afterwards is replaced by another. The Czar selects a president, who is styled "Procurator."

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

LEAGUE NOTES.

Each month we get some copies of the American Unitarian magazine called "Word and Work." This publication is the joint production of the American Unitarian Association, Sunday School Society, Young People's Religious Union, the Unitarian Temperance Society, and last, but by no means least, the Women's Alliance. By this arrangement almost every field of work of the denomination is covered, and the result is a very interesting and useful magazine. In the June number are some reports of the work of the Junior Branches of the Alliance. It seems to be very usual to have there groups of young girls working side by side with the older women, but on lines more especially united to young people. Here and there among our own societies are to be found similar junior League branches, and it is to be hoped that there will be more as time goes on. Here in these Alliance reports are a great many suggestions that may be helpful to our own younger members. For instance, one group of girls have raised money by their needles to pay for glasses for a little girl who could not attend school for want of them. Scrap books have been made for a children's hospital by another group. A set of girls send the "Delineator" every month to a poor little dressmaker in a Southern State. The dressing of dolls for hospitals or mission Christmas trees is another way of helping. One Junior Society are busy sewing while one of the members reads aloud. In one society each member responds to the roll call with a qhotation from some Unitarian leader, and part of the time is devoted to what is known among them as "Parliamentary law drill," which, if it means the familiarizing themselves into business-like methods of conducting meetings and committees, is an admirable piece of work. The whole idea seems to be to prepare the younger girls in the work of the Alliance itself, and in consequence many of them are ready and willing to join the senior society when they reach the age of eighteen.

As there is no monthly letter sent out for August or September the League has to depend on this column to make known the appeals sent by the Scarborough and Hunslet (Leeds) Branches. Scarborough Branch will hold its sale on September 3rd and 4th, and contributions will be gladly received by Mrs. Wain, 13, Park Avenue, to whom we hope that some of our branches will be able to send some little help. Hunslet Chapel is in a poor class district, and very few of the women can give much. The average attendance at the meeting of this little branch is six. The chapel is free from debt, but a considerable sum has to be raised this year towards the minister's salary. Those who will send help please direct to Mrs. Thornton, 28, Springfield Road, Leeds.

The Wide World.

The Mikado is dead and another Mikado reigns in Japan. Under the deceased Emperor a new era began in which the Jap nation emerged out of its ancient lethargy into the front rank of modern civilisation. The present Emperor has been trained much on Western methods and ideas, and no doubt he will feel even less encumbered by old-time conceptions than his father was. It remains to be seen how far Japan will help in establishing that brotherhood among the nations which will banish mutual suspicion and distrust, and which will be the security of all.

Mutual suspicion and distrust: yes, it is plain that there is plenty of it still. English holiday makers in Germany, or even in German waters, cannot venture to open a photographic camera without the risk of being arrested as spies, and Germans in England who show any curiosity concerning our naval and military stations are in the same danger. How ridiculously childish it all seems. Don't look! you must not pry; you shall not spy.

Our American cousins must be somewhat perplexed politically. There is now such a multiplicity of parties about to appeal to their suffrages that ideas are sure to be more than a little mixed. Roosevelt has started a party of his own which is to outbid all the others. If only there were a more earnest seeking after real justice and righteousness the great problems would be simplified considerably. Meanwhile the lookers-on will find interest both humorous and sad in what they see in the playing of the game.

At home the dock strike is at an end. But it has produced destitution in the homes of the workers and paralysed the shipping industry of the Port of London. "The Daily News and Leader" has rendered notable and timely service in collecting from its readers a sum exceeding £18,000 for the relief of the destitution. Wherever the blame for the strike may justly rest, whether with employers or employed, the women and children at least are quite innocent of guilt in the matter, and it is well that the public should not be indifferent to their sufferings. If there were more practical religion in our industry and our politics there would be no strikes. And surely some better remedy for settling a dispute can be found. It is high time.

Life is a sacred thing. It is a public misfortune as well as an individual calamity when lives are lost from preventable causes, as by fire or drowning, by railway accident or by misadventure on flying machines. The Moor Lane fire disaster reminds us again of the dangers attending certain industries to be guarded against. "What must I do to be saved" from dangers here and now is a problem of religion as much as it is of labour.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Owing to printers' annual holiday, Ashton Wakes, August 17—24, this issue has had to be printed a week earlier in the month than usual.

An illustrated interview with the Rev. Joseph Wood, of Birmingham, has recently appeared in the pages of "The Christian Commonwealth," followed another week by one with Professor L. P. Jacks. There have previously appeared in the same paper illustrated interviews with the Rev. J. M. Lloyd Thomas and with Principal J. Estlin Carpenter and Dr. Tudor Jones. The "Christian Commonwealth" is notoriously broad in its outlook and its sympathies. This is evidenced the more plainly by such extended notice of prominent Unitarians. But we note that Mr. Wood asserts that "Happily, the Unitarian body as a whole has broadened out considerably since" the time when he settled amongst them, and that "insistence on the 'ism' has largely passed away," which latter statement is certainly questionable.

At the 35th Annual Meeting of the Southern Unitarian Association at Ringwood, July 17th, Mrs. W. Carter said: "As to their services, she thought there was sometimes a lack of clear appeal that would make people understand their position as Unitarians. They had a glorious opportunity, for there were many who now lived in an atmosphere of unacknowledged Unitarianism, whom their services ought to touch and educate and enlighten, and she longed that they might be gathered into the fold."

A National Union of Unitarian Lay Preachers has been established with Mr. H. G. Chancellor, M.P., as President, and Mr. S. P. Penwarden, of 35, Gresley Road, Hornsey Lane, London, N., as Secretary and Treasurer, who will gladly send information to lay preachers.

The Rev. C. J. Street, of Sheffield, is reported as much better for his lengthened rest from ministerial duties.

The Unitarian Van Mission has held 190 meetings during the unsettled weather of July, with attendances 50,015 persons, average 263 per meeting. Fifty meetings could not be held owing to heavy rain.

At Plaistow, London, after the van visit, a score of men signed a requisition that further open-air meetings be held, with the result that the Rev. J. M. Whiteman was secured for a series of Wednesday evening addresses.

Foundation stones of a new building for the Unitarian Church, Nelson, were laid July 20th.

The late Mr. Thomas Harwood, Bolton, has bequeathed £2,000 to the N. and E. Lancashire Unitarian Mission (District Association).

Rev. A. Scruton has delivered thirteen open-air addresses on Glasgow Green upon Sunday afternoons, explanatory of Unitarianism, which have attracted large crowds.

Miss George, organist, Aberdare Unitarian Church, has been honoured at a special meeting with a presentation of a silver toilet set, for faithful services as organist.

The new Free Christian Church at Mexborough, under Rev. T. Anderson, appears to be thriving. At a special service in the Empire Theatre about 1,200 people attended. There are 237 scholars, 17 school teachers and officials, 70 members of an Adult Conference, in connection with this church after only five months' work. It is affiliated to the Sheffield and District Union of Unitarian Churches.

A Unitarian of Shillong, India, writes to the Editor: "Your article in the June number on the need of "Revival amongst the Unitarians" is very needful and timely. I should say something should be written in every issue of the "Unitarian Monthly" until all the churches are stirred to action, and the young people of every church be organised in church and mission work."

MINISTERIAL CHANGES: The Rev. E. H. Pickering, B.A., Gee Cross, has accepted appointment to All Souls Church, Belfast; Rev. F. H. Vaughan, B.A. Mansfield, has accepted appointment as junior minister colleague to Rev. H. E. Dowson, B.A.: Rev. J. E. Jenkins was bidden farewell at a special gathering at Padiham, July 23rd; on July 28th, Rev. Joseph Wood concluded his ministry of 28 years at the Old Meeting, Birmingham.

DEATHS: Rev. Andrew Chalmers, Wakefield, July 24th, 71; Mrs. Ida Thomson, of Newcastle-on-Tyne, killed by fall from train near Loughborough; Rev. Charles Voysey, London, July 20th, 84; Mrs. Mary Waterhouse, Old Chapel, Dukinfield; Rev. Jabez A. Brinkworth, Saffron Walden, July 30th, 75; Mr. Robert Ashworth, Waterfoot, Rossendale, July 22nd, 68; Mrs. J. T. Mosedale, Nelson, July 24th; Miss M. L. Green, Timperley, Cheshire, July 30th, 82; Mr. J. T. Southern, Newcastle-on-Tyne, by motor collision, Lake District, July 31st, died August 4th, 60; Sir Alfred Wills, Southampton, August 9th, 83; Mr. G. T. Cook, of Manchester, at Matlock, August 12th; Miss Octavia Hill, London, August 13th, 74; Miss A H. Rawson, Manchester, August 13th.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

JUST PUBLISHED.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

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Appendix: (a) What is Unitarianism; (b) Doctrinal Allusions with Scripture References.
Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

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